



MUSTAFA UMAR

## Introduction

Every capable Muslim must perform Ḥajj at least once in their lifetime, as soon as they are reasonably able to do so. It is essential for a believer to not only learn the rules concerning this Pilgrimage but also to understand the purpose and spirit behind the motions. When the ultimate purpose of Ḥajj is achieved with sincerity, this spiritual journey rises from being a lifeless ritual of blind imitation to a source of forgiveness and transformation.

Muslims fortunate enough to undertake the journey to Makkah often struggle to understand what exactly they are supposed to do and become confused during the journey. Oftentimes this occurs because they failed to properly educate themselves. Knowing exactly what to do and expect not only ensures that the Ḥajj is performed correctly but may even prevent other difficulties

associated with the already challenging trip. Hajj is a once-in-a-lifetime opportunity and, thus, deserves more preparation.

Sometimes, however, even after attending a seminar or reading a book, a person may still have many practical questions that go unanswered, which may lead to making mistakes or just result in frustration. I personally experienced some anxiety during my first journey of Hajj because, even after having attended a seminar and reading through several books, it was clear that I had not prepared enough. I firmly believe that a large part of the problem lies in the weaknesses of the teaching methods present in many seminars and books dealing with the subject.

One book should be sufficient for the average educated Muslim to learn most of what they need to know. Therefore, there remains an urgent need for a simple and

concise, but comprehensive, guide which teaches all the basics of Hajj and 'Umrah. The present book has been designed for people who have never performed either the Hajj or 'Umrah before or those who aren't sure whether they learned correctly.

This work aims to resolve such deficiencies by using an 'assume-zero but teach-everything' methodology. It is a technique which assumes that the reader has very little background knowledge of Islam and thus everything will be explained in detail without assuming that the person is familiar with certain terms, places, and concepts. A step-by-step presentation of what a person should do will be included along with maps and photos to aid descriptions. The book will aim to cover the legal aspects of Hajj which are most likely to occur, the rational and spiritual dimensions behind each act, and the historical origins of

places and rituals.

The truth is that I have written this book for myself to remind me of all the things I need to know for my upcoming trip. I plan on keeping this work with me to help remind me what to do, why I am doing it, and to help me answer any questions that arise in my mind during the journey.

## How to Use This Book

I recommend that a person read through the entire book at least once prior to departure. Afterwards, during the journey, read each section in its entirety right before you are about to perform that act so you know exactly what will come next and will be prepared for any things you specifically need to be careful of.

Try to memorize some of the supplications [see the

appendix on ‘Supplications’] and things that are to be said during Ḥajj so you don’t have to hold a book in your hand. If this is difficult, at least keep the book handy with you when performing those steps.

Remember that the requirements in any given section are ‘all-inclusive’. This means that if a commonly occurring scenario has not been explicitly mentioned, then it is not a requirement. Likewise, nothing is recommended unless it has specifically been mentioned. For example, if you see some people washing the stones that they will use to throw at the stone pillars but you do not find this act mentioned in this book, then know that the act of washing the pebbles was omitted from this book on purpose, since it is neither a requirement nor a recommendation. The principle to keep in mind is that in Islam, everything is lawful unless specifically prohibited and nothing is

recommended [as a religious act of worship] unless specified.

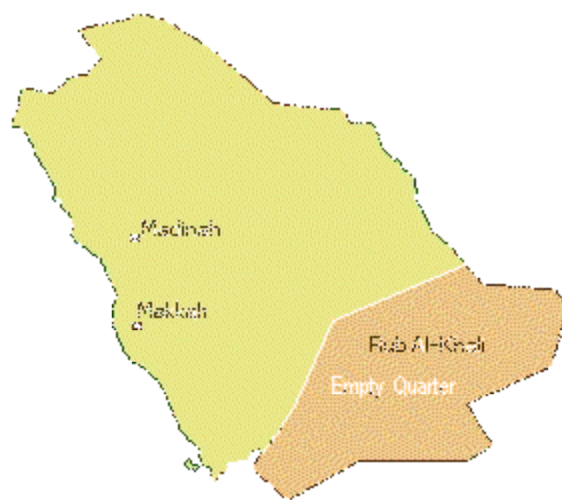
## What is Ḥajj and ‘Umrah

Ḥajj is a journey to Makkah commemorating the spirit of devotion to Allah performed by Prophet Ibrāhīm [Abraham] and his family. It entails visiting Makkah and some other nearby regions. Ḥajj occurs only once a year from the 8<sup>th</sup>-12<sup>th</sup> in the month of Dhul Ḥijjah. It is attended by about four to five million Muslims and is the largest annual gathering of people in the world.

‘Umrah is a shortened version of Ḥajj which can take place at any time of the year in Makkah and only takes about an hour or two to complete. It is highly recommended to perform it at least once in a lifetime. Those who go for Ḥajj usually perform an ‘Umrah as well

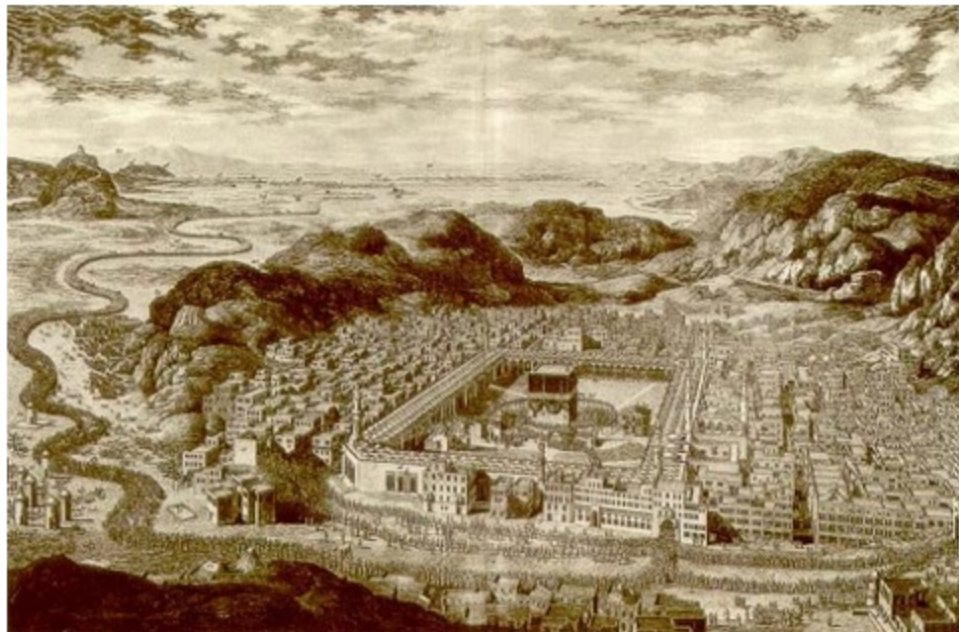
during the same journey.

## Makkah



*Figure 1: Map of Arabia*





*Figure 2: The Ka'bah c. 1850 C.E.*



*Figure 3: The Ka'bah c. 2015 C.E.*

Makkah is an ancient city in Western Arabia which was founded by Hājar [Hagar], the wife of Prophet

Ibrāhīm. It is a narrow valley about 900 feet above sea level and 50 miles from the Red Sea. Prophet Ibrāhīm was instructed by Allah to leave his wife Ḥājar and son Ismā'īl [Ishamel] in this barren valley as a test to see whether he and his wife are willing to overlook the principle of causality and put their trust in Allah. They both passed their tests with flying colors, so Allah made the region of Makkah a special place.

Ibrāhīm and his son built the Ka'bah, which was the first building entirely dedicated to the worship of one God alone.[1] He instituted the Ḥajj Pilgrimage where people have been visiting the once-empty valley for thousands of years.[2] Makkah now has a population of 2 million people [2012] and the word Mecca in English is now used to refer to a place which attracts a lot of people. The city has been mentioned several times in the Qur'an and is known as

Umm al-Qurā [the mother of all settlements] because of the prominent position it occupies in Arabia. The region has also been mentioned in the Bible as the wilderness of Parān in Genesis 21:21, although some Christians insist on giving another meaning to that verse.

Makkah's religious merit lies primarily in the fact that it contains the Ka'bah, which all Muslims around the world face towards during prayer. However, the city also has immense historical value because the Prophet Muhammad lived there for most of his life and the first thirteen years of the revelation of the Qur'an occurred there.

## Virtues of Ḥajj

### Eschatological Dimensions

Ḥajj has the potential of being one of the most

rewarding acts of worship a Muslim can ever perform. The Prophet said, "Whoever performs Ḥajj [sincerely] for Allah and avoids obscenity and sins will return [from the journey] like the day his mother gave him birth [i.e. with no sins]."[3] It is important to remember that the aforementioned benefits are conditional upon the Ḥajj being fulfilled properly. No one should assume that just by doing the motions of Ḥajj they will automatically receive a get-out-of-hell-free ticket. It is important to keep in mind the warning of the Prophet, "It might be that a person who fasts gains nothing from it except hunger and a person who prays gains nothing from it except fatigue." [4] If this principle applies to prayer and fasting, the same would potentially apply to Ḥajj.

## Social Dimensions

Ḥajj has far reaching social dimensions as well. A

Persian intellectual explained it thus:

*Everyone encircles the Ka 'bah collectively. The movement is as one unit, one group of people. There is no individual identification, that is, of being a man or woman, nor black or white. It is the transformation of one person into the totality of a 'people'. Every 'I' joins together and becomes a 'We', establishing the 'ummah' [community] with the aim of approaching Allah.*[5]

The American revolutionary Malcolm X described his experience in these words:

*There were tens of thousands of pilgrims, from all over the world. They were of all colors, from blue-eyed blondes to black-skinned Africans. But we were all participating in the same ritual,*



*displaying a spirit of unity and brotherhood that my experiences in America had led me to believe never could exist between the white and the non-white. America needs to understand Islam, because this is the one religion that erases from its society the race problem. You may be shocked by these words coming from me. But on this pilgrimage, what I have seen, and experienced, has forced me to rearrange much of my thought patterns previously held.*[\[6\]](#)

## Preparing Mentally & Spiritually

It is important for the person performing Hajj to prepare both mentally and spiritually for the upcoming journey. Here are some tips:

- Rectify your intention: The ultimate purpose of performing Hajj is to worship Allah and follow what He instructed you to do. It is essential to remove any worldly intentions you may have which interfere with that ultimate purpose. There are some people who think of Hajj primarily as a vacation, others go to Makkah mainly to do business, and even more people are lured into the trap of focusing on excessive shopping. There is no harm in conducting business or even shopping during Hajj, but it should never be the primary goal or occupation during this spiritual journey.
- Make preparations for death: In the past, Hajj used to be a more dangerous journey than it is today. Therefore, people would



make sure to pay off their debts and write their will before leaving, although these things should be done even if one is not going for Ḥajj.

- Be conscious of Allah: Remember that Allah is watching you throughout your journey and knows what is truly in your heart. Although He is always aware, you should try to be on your best behavior, both internally and externally, during the Ḥajj.
- Exercise patience: Ḥajj is full of many challenges which can potentially be nerve-wrecking. In the past people used to travel through the rough desert for weeks and experience the extreme temperatures of Makkah during their Ḥajj. Now, with the advent of high speed transportation and the

conveniences of air conditioning, those difficulties have been removed almost entirely. However, they have been substituted with other challenges such as overcrowding and the negative effects of globalization. It is very likely you will see and experience things that bother you, or are even outright unjust to either yourself or another person. Be prepared and do not allow these things to distract you from your ultimate goal. If something is within your immediate ability to correct, then go ahead. Otherwise, realize and accept the fact that you cannot 'fix' the problems you see in the worldwide Muslim community during your Ḥajj journey. Be prepared to remain calm in any event. You may be pushed or shoved

even in front of the ka'bah. You might have your money stolen from inside the mosque. The airport might lose your luggage or passport. The important thing to remember is that if you are wronged, stay calm. You might be able to deal with the injustice immediately or you may have to wait until the Hajj is over. By losing your cool, you can potentially lose your Hajj, and it is not worth it.[\[7\]](#)

- Be merciful: It is important for you to be extra careful during Hajj because it is easy to harm someone due to the massive crowds of people. Avoid pushing or shoving, even if it means you have to wait for a very long time. Hajj is not the time to insist on justice but rather to focus on mercy, the same way you

want Allah's mercy to supersede His justice when dealing with you. Also, go out of your way to help other people, whether it is making extra space for them, helping them with their luggage, or serving people food.

- Be clean: With the millions of people packed into Makkah at the same time, it is important to be extra careful about cleanliness when using bathrooms and to make sure to throw all garbage away in its proper place. If anyone is harmed by your waste, you will be held responsible in front of Allah.
- Keep good company: It is easy to get distracted during Hajj and end up wasting time in excessive socialization. Make sure to avoid that by staying in the company of

people who really want to focus on worshipping Allah during their Ḥajj. It is important to be polite but firm when demanding that people leave you alone. Setting a serious tone from the beginning of the journey will prevent others from assuming that you are the type of person they can 'kill time' with when they are bored.

- Prepare to change your life: Ḥajj is about dedicating yourself to Allah. It is not about being a true Muslim for a few days and then going back to your old bad habits. After Ḥajj, a person should prepare to start a new life by giving up all doubtful and sinful practices they used to partake in. It is a good practice to redress any wrongs you have committed towards others before leaving and to be

prepared to make a vow to Allah that you will do your utmost to be the best Muslim you can be after you return.

## Who Must Perform Ḥajj

Ḥajj is an obligation[8] at least once in a lifetime for Muslims who are able to go. It is one of the five pillars upon which Islam stands and should never be neglected or even delayed. As soon as a person is able, they must immediately go that year.

Only the following Muslims are exempted from performing Ḥajj:

- Children: A person is only held responsible for their actions in the sight of Allah after he has attained maturity and the intellect has developed.[9] This occurs during when a

child reaches puberty. A boy is considered to be a mature adult when he has his first wet dream [or equivalent]. A girl is considered to be mature when she either has her first wet dream [or equivalent] or begins her menstrual period. If neither of these occur before the age of fifteen[10] they are considered to be mature at that age.

- Young children who cannot fully understand what they are doing may still be taken on the Hajj and their parents will get the reward for allowing them to experience this Islamic phenomenon.
- Children old enough to understand what they are doing will benefit from performing the Hajj. They should try to

perform it the best they can, but it will not lift the obligation from them.

Therefore, when they reach the age of maturity, they will have to perform it again as soon as they are able.

- Mentally handicapped: Those people who are afflicted with an illness or defect that impairs their intellect are not considered responsible adults. They are treated like children in that they are not responsible for their actions in this world or the next. However, they may still perform Hajj and go through the motions, just like children do.
- Financially unable: Someone who is unable to afford the expenses of traveling to Makkah and back, paying for the stay there, and having their family taken care of while they



are gone, is not required to perform Ḥajj. Nowadays, Ḥajj can be quite costly. A person should try to find the most economical travel package they can and go if they can afford that.

- It is important to note that a person should not borrow money in order to perform the Ḥajj. Also, paying off [currently due] debts takes priority over going for Ḥajj, since that money actually belongs to someone else.
- Physically unable: A person who is physically unable to undertake the journey due to severe discomfort or other reasons is exempted from performing Ḥajj. However, there are many facilitations for disabled people such as wheelchairs and escorts for

those who can afford them, which would not lift the obligation from those people.

- Relative danger of the journey: If there is a highly probable likelihood of danger when traveling to Ḥajj, then a person is exempted. In the past, people faced desert bandits or sea pirates when traveling long distances and sometimes had to go in armed groups to protect themselves.
- It is a requirement for women to have a male relative [maḥram] such as her brother or uncle accompany her on the Ḥajj to ensure her safety. However, if she is unable to have a male escort and there is probable certainty that her journey will be relatively safe, this requirement is overlooked. Nonetheless,

the current government of Saudi Arabia has placed specific visa restrictions concerning women in accordance with their understanding of Islamic Law on this issue so check with your local embassy.

## Questions

If I have a loan on my house, do I have to go for Hajj since I would not have any money left if I paid it off?

Having a loan on your house has no impact on your ability to go for Hajj since you make monthly payments and it is not expected of you to pay off the loan immediately. Therefore, your entire housing debt is not 'currently due', rather, only your monthly payment is, and that can be subtracted from your assets.

## Choosing a Type of Hajj

There are three ways to perform Hajj, and either of them is fine, since the Prophet said, "It is fine to perform Hajj and 'Umrah together, Hajj [alone], or Umrah [followed by Hajj]."[\[11\]](#)

A person must pick one of the three methods they will follow:

- Merging 'Umrah into Hajj as two separate acts [tamattu']: This form of Hajj is easier if you arrive in Makkah early because it allowed you to lift some of the restrictions on you and wear normal clothes between the time of your initial arrival and the start of Hajj on the 8<sup>th</sup> of Dhul Hijjah. It is called 'tamattu'', which means enjoyment, because it makes your life a little easier. Most people

today choose this type of Ḥajj either because it is easier or because some scholars believe it is the recommended method.

- Combining ‘Umrah and Ḥajj together as one act [qirān]: ‘Qirān’ means to combine two things into one. This type of Ḥajj requires a person to remain in special clothing and observe certain restrictions for a longer period of time. If someone arrives in Makkah very close to the starting date of Ḥajj, then it is not that difficult to perform this type.
- Hajj only [ifrād]: ‘Ifrād’ means to single something out. In this case, no ‘Umrah is performed as a part of the Ḥajj. Most people who perform this type of Ḥajj are those who live in Makkah because they have ample opportunity to perform ‘Umrah throughout

the year.

## Questions

Which type of Ḥajj is better?

*Some scholars have said that qirān is better because it is more difficult. Others believe that it is tamattu ‘ because the Prophet advised some of his Companions to change their Ḥajj to that form. There are even scholars who argue that ifrād is superior. It is easiest to follow your group leader.*

## Mīqāt Boundaries

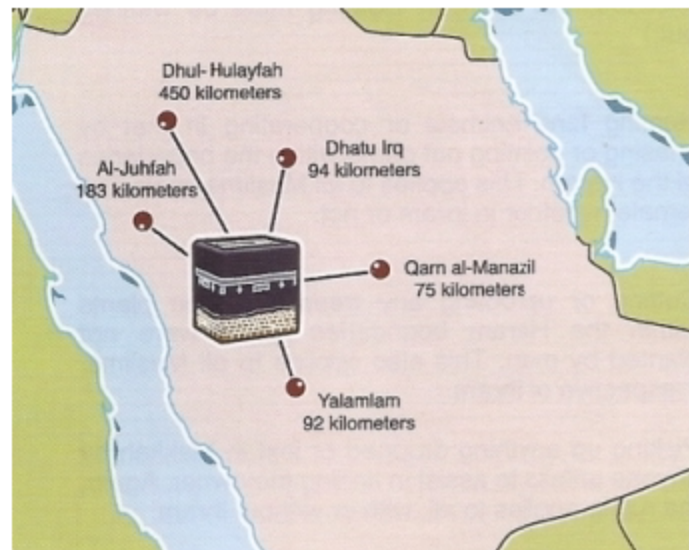


Figure 4: Locations of Miqāt Boundaries

## Background

People used to come from all directions to visit Makkah. Since the Ḥajj actually begins [by wearing certain clothing] prior to entering the city, the Prophet fixed

certain points from where to start. These were known locations where people used to stop and rest on their way to Makkah from different parts of the world.

There are five locations [known as ‘mīqāt’] which are specified, where people from certain regions would normally cross through:

Location	People coming from the direction of
<b>Juḥfah</b>	Syria
<b>Dhul Ḥulayfah</b>	Madīnah
<b>Dhātu ‘Irq</b>	Iraq
<b>Qarn Al-Manāzil</b>	Najd
<b>Yalamlam</b>	Yemen

Nowadays, a pentagon is formed from these five points and anyone crossing that limit, with the intention to visit Makkah, must begin their Ḥajj or ‘Umrah from this



location. Some of these locations have been renamed, but knowledgeable people will recognize the original names.

If a person lives within these boundaries, even in Makkah, they will begin their Ḥajj from their current location. However, the people of Makkah must travel outside the boundaries of the city if they want to perform ‘Umrah, since it is a regularly occurring event, unlike Ḥajj which only happens once a year.



*Figure 5: Dhul Ḥulayfah Mosque*

It is very important to pay close attention to these locations, especially when traveling by plane. If a person crosses the mīqāt boundary without beginning their Ḥajj they will need to sacrifice an animal as a penalty for

making that mistake. If they had done so out of carelessness or neglect they would also be sinful for that.

## Questions

If someone wants to do business inside Jeddah [which is inside the mīqāt boundaries] do they have to begin a Ḥajj or ‘Umrah?

*No, since they do not have the intention to go to Makkah in the first place.*

If someone plans to arrive in Jeddah [which is inside the mīqāt boundary] and stay there for some other business, then travel to Makkah after that, do they have to begin a Ḥajj or ‘Umrah?

*No, because the primary intention of their first journey was to visit Jeddah and not Makkah. It may be that they remain in Jeddah for a longer period than they*

*anticipated. Once they make the intention to leave Jeddah for Makkah, they will be like a resident of Jeddah and will assume iḥrām from where the people of Jeddah normally do.*

If someone merges ‘Umrah into Ḥajj [tamattu‘] by going to Makkah and performing ‘Umrah, then leaves for Madīnah, upon their return back to Makkah for Ḥajj do they have to perform another ‘Umrah from Dhul Ḥulayfah?

*No, because the point of merging ‘Umrah into Ḥajj [tamattu‘] is to enjoy yourself until the days of Ḥajj begin on the 8<sup>th</sup> of Dhul Ḥijjah and because a person intending Ḥajj should not be obligated to do two ‘Umrahs.*

## Entering the State of Iḥrām

## Background

Iḥrām is the state in which a person must be in order to perform Ḥajj or ‘Umrah. It is similar to performing wuḍū’ before prayer. For wuḍū’, you must wash certain parts of the body and avoid certain things like passing gas or sleeping which would invalidate it. Likewise, for iḥrām, you must wear certain clothing and avoid certain things like cutting your hair or nails which would violate it.

## Prepare to Enter Iḥrām

Before assuming iḥrām, it is recommended to trim your nails, shave/trim your underarm and pubic hair, trim your moustache, take a bath [or perform wuḍū’ if bathing is inconvenient], and apply perfume [or deodorant] on your body.

Before wearing iḥrām clothing, it is recommended to

pray two units first. It is also recommended to recite sūrah al-kāfirūn [109] in the first unit and sūrah al-ikhhlāṣ [112] in the second. If you happen to have just performed a prayer, like zuhr or maghrib, there is no need to pray again before wearing iḥrām clothing.

## Wear Iḥrām Clothing

[picture of ihram for men and women]

There is special clothing to wear when you are in a state of iḥrām to signify simplicity and humility before Allah. Since this clothing can be difficult to wear, since people are not used to it, it is fine to put it on in the most convenient place, even if that is several hours before reaching the mīqāt boundaries.

For men

- Wear two ‘unstitched’ sheets or towels, one

for the lower body to cover the private parts and the other for the upper body to protect you from the weather.

- The meaning behind 'unstitched' clothing is that it is not sewn together in order to wrap around limbs of the body the way that shirts or pants are stitched together for that purpose.
- It is recommended that these garments be white in color.
- Wear sandals or slippers that do not cover most of your upper foot. The bare minimum that must be uncovered is the top bone of the foot [medial cuneiform bones] and the ankles.
- Do not cover your face, hands, or head.

For women

- Women have different dress requirements because unstitched garments are not as conducive to female modesty. Therefore, they are allowed to wear any type and color of modest dress, even if it is stitched. Therefore, wearing socks and shoes are fine for women as well.
- The only dress requirement for women is that they are not allowed to cover their face or hands.





Figure 6: How to Wear Ihram Clothing

## Tips

Wear your ihram clothing in an airport rather than on the airplane since it is usually very cramped on the plane.

When wearing the lower ihram garment, keep your legs spread apart when wrapping it around in order to leave enough space for mobility.

Apply petroleum jelly or unscented lotion between your inner thighs to prevent chaffing of the skin. This condition can make walking quite painful, so prevent it before it happens.

## Questions

Can a woman who has her menstrual period or lochia [postpartum discharge] enter into ihram?

*Yes. Women are not allowed to pray, fast, or walk around the Ka'bah when they are in this state, but are*

*still able to perform all the other parts of the Ḥajj besides these. There is no need for her to worry since she is not missing out on anything.*

Should a woman who has her menstrual period or lochia [postpartum discharge] take a bath [or perform wuḍū' if unable] when entering into iḥrām?

*Yes, it is still recommended to do so since it is symbolic and not for the purpose of prayer.*

Is it allowed to wear a belt, fanny pack, or backpack while in iḥrām clothing, even though they wrap around the body?

*Yes, it is allowed because they are considered to be accessories and not actual clothing, therefore there is no harm even if they wrap around part of the body. The same is the case with sandals where they must wrap around part of the foot in order to stay on.*

Is it allowed for men to wear other colors for iḥrām clothing besides white?

*Yes, that is allowed.*

Is it allowed to wrap a jacket around your body while in iḥrām?

*As long as a person does not put his arms into the sleeves of the jacket it would be considered 'carrying' the jacket and not 'wearing' it, therefore it would be allowed.*

Does wearing sunglasses count as covering the face during iḥrām?

*No, since the glasses are only supported on the bridge of the nose and do not actually touch the face for the most part.*

Does wearing a surgical face mask to protect against germs count as covering the face during iḥrām?

*Yes, but since it covers only a small portion of the face, charity must be given.*

Is it allowed to use a safety pin to keep my ihram garments from constantly falling down?

*Yes, it is allowed because it does not strongly resemble sewing the garments together. The purpose behind wearing these garments is not so that they constantly keep falling off, so a pin would not violate the underlying purpose of the garments either.*

If someone uses a sleeping bag and zips it up, is that like wearing stitched clothing in ihram?

*No, because a sleeping bag resembles a blanket more than it does clothing, and it is fine to wrap a blanket around your body.*

Is it allowed to take shelter under a tree or tent, or use an umbrella?

*Yes, because what is forbidden is to wear something over the head, but in this case nothing is being worn.*

Is it allowed to cover the head or face with a blanket when sleeping?

*It is only allowed as long as it does not touch your face or head directly.*

## **Intention for Ihram**

Once a person has prayed and worn the proper clothing, they are still not considered to be in the state of ihram until they make the intention to begin their Hajj or ‘Umrah.

It is recommended to say the intention out loud in any words like: “Allah, I intend to perform Hajj, make it easy for me and accept it from me.”

You are now in the state of ihram. It is very important

to enter iḥrām prior to crossing the mīqāt boundary line, therefore if you are afraid you might be sleeping or will forget to make the intention, do it earlier. However, don't do it too early in case your departure time is delayed. Once you are in the state of iḥrām, you cannot just leave it without a penalty.

## Questions

If you put on the iḥrām garments early, are you in the state of iḥrām?

*No, because you did not make the intention yet.*

Can the intention for iḥrām be made prior to reaching the mīqāt boundary?

*Yes, and it may even be recommended, especially if you are afraid that you might forget or sleep through it.*

If someone forgot to say the intention out loud, will

they be considered to be in the state of iḥrām?

*If they made the intention in their heart to enter iḥrām but didn't say it out loud, then yes it will count. However, if they were planning on making the intention but never actually did so, then it will not count.*

## The Chant of Response [Talbiyah]

After making the intention, say the following [known as talbiyah] out loud:

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ  
وَالْمُلْكُ لَا شَرِيكَ لَكَ

labbayk allāhumma labbayk, labbayka la sharīka laka  
labbayk, innal-ḥamda, wan-ni'mata, laka wal-mulk, lā  
sharīka lak



“Here I come, Allah, here I come. Here I come, you have no partner, here I come. All praise and blessings are Yours, as well as the dominion. You have no partner.”

While in the state of iḥrām for the next few days, it is recommended to continue reciting this formula [talbiyah] aloud whenever you feel like doing so. It is especially recommended to recite it during changes in your circumstances. For example, when morning becomes evening, you transition from sitting to standing, you enter or leave a place, you meet people or leave their company, etc. then say it out loud either once or thrice, then take a break. Try not to say it so loud that it disturbs other people who may be praying, reading, sleeping, etc.

## Questions

Are women allowed to recite the Chant of Response [talbiyah] out loud?

*Yes, it is fine for women to also say it out loud unless there is some legitimate fear that their feminine voice might seduce men, in which case they should lower their voice slightly.*

## Prohibitions in Iḥrām

While a person is in a state of iḥrām, they must observe the following prohibitions to the best of their ability:

- Clothing: there are certain clothing that is not to be worn at all
  - [men] No covering the head with a cap, scarf, or anything that touches these parts
  - Men can use an umbrella, sheet, or anything else to shade themselves

from the sun as long as it does not touch their head

- No covering the face with anything touching it
- [men] No covering the feet with socks, shoes, or anything that covers the ankles and the majority of the upper foot surface
- No trimming or shaving any hair on the head or body
- Bathing, washing the head, itching the body, combing the hair, and the like is fine even if some hair accidentally falls out, since that is not akin to cutting.
- No clipping the nails
- No applying perfume on either the clothes or body

- Whatever scent was applied to the body prior to assuming iḥrām is fine and does not need to be wiped off
- Using anything that resembles the purpose of perfume like deodorant, scented body lotion, scented hand sanitizer, etc. is not permissible to use
- Using unscented or very lightly scented versions of soap, lotion, sunblock, deodorant or shampoo is fine if it would not leave a fragrance after using it. However, it is recommended to get unscented versions of these products.
- No intimacy or kissing with desire
- It is fine to touch your spouse without any desire of intimacy
- No sexual intercourse

- Violating this rule could potentially invalidate your entire Ḥajj, so be extra careful
- No hunting animals or helping anyone to hunt
- Killing insects like flies, mosquitos, and ants is not considered hunting, especially when they are being an annoyance
- Killing harmful animals like mice, snakes, and scorpions is allowed for safety reasons and does not fall under the category of hunting.
- No marriage contracts or proposals: It is not allowed to either propose or get married while in the state of iḥrām

It is also important to be extra careful not to commit any sins while in iḥrām such as by arguing, using foul language, etc.

If someone needs to violate one of the rules of iḥrām due to either a medical reason or severe discomfort, such as wearing a foot brace or shoes due to an injury, they can do so. There is no need for a person in the state of iḥrām to suffer severe discomfort. Instead, they should go ahead and violate that one specific part of iḥrām that is afflicting them, and they will not be sinful for doing so since they have an excuse, but they must offer a compensation [fidyah] to make up for violating the rules of iḥrām. See the section on ‘Mistakes, Penalties, and Incidental Circumstances’.

## Questions

What if the iḥrām clothing gets soiled with urine or

blood?

*The same rules apply for normal clothing in that the impurity must be removed prior to performing prayer.*

Can I wash my iḥrām clothing with soap?

*Yes, as long as the soap is not heavily scented such that it leaves a fragrance after washing.*

If someone has an injury on their head and needs to shave off some of their hair, what should they do?

*This is considered to be a medical reason which would result in severe discomfort if not performed. They should do what is needed, there will be no sin, but must offer a compensation [fidyah].*

If someone accidentally violates the state of iḥrām by covering their head, putting on perfume or trimming their nails, what should they do?

*First, they should immediately rectify the situation, if possible, by uncovering their head or wiping off the perfume. If this act was done out of forgetfulness, then it is similar to forgetfully eating while fasting, there is no sin and no compensation [fidyah] required.*

Does smoking a cigarette violate the iḥrām?

*Technically, no, but smoking is prohibited in Islam so it should be avoided at all times, especially when in the special spiritual state of iḥrām. Likewise, lying and stealing are prohibited in Islam but will not technically violate the state of iḥrām, so be careful not to neglect the underlying purpose of Ḥajj by disobeying Allah's guidance.*

## **Arriving in Makkah &**



# Visiting the Mosque

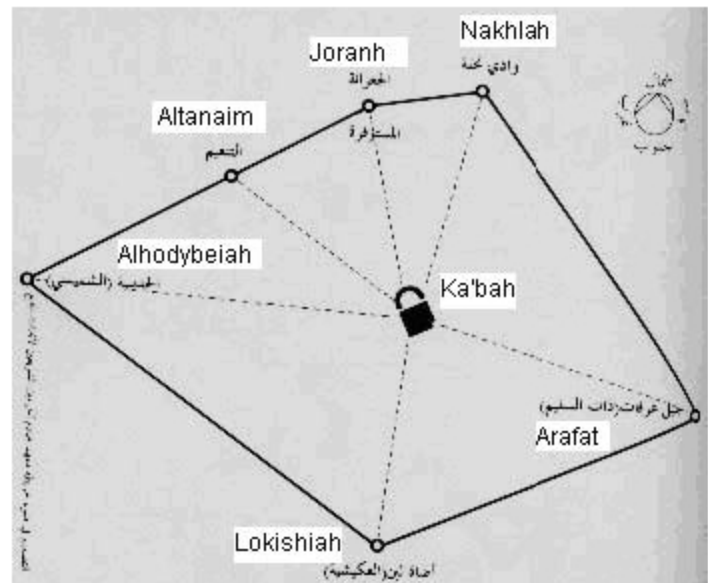


Figure 7: The Boundaries of Makkah

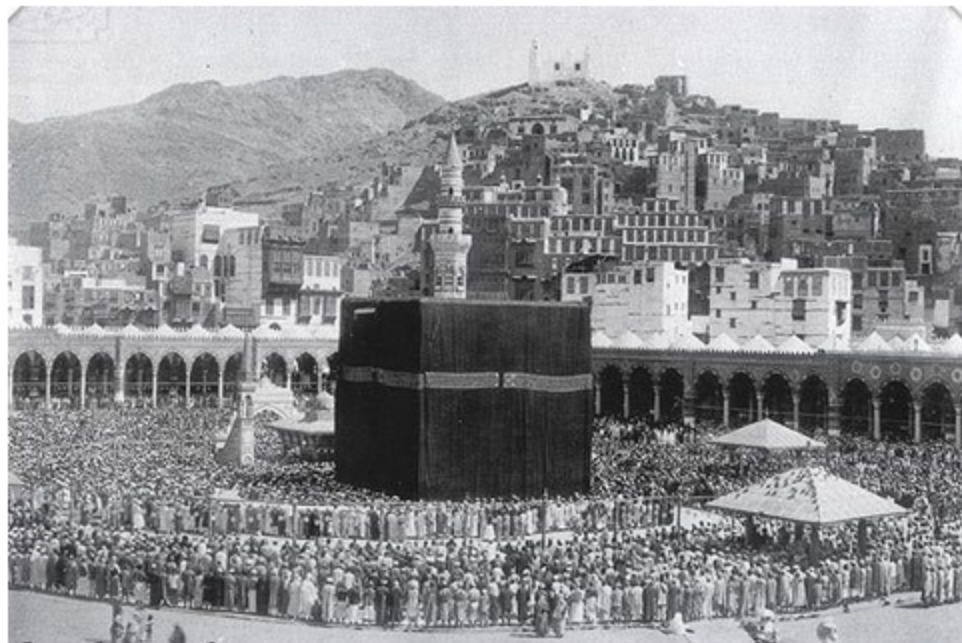
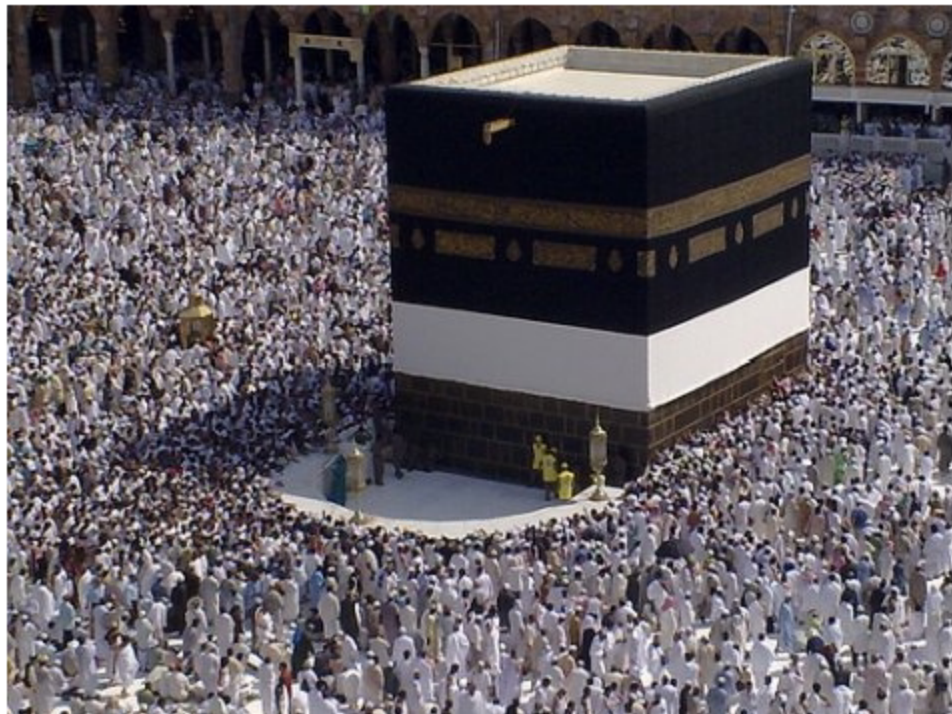


Figure 8: The Ka'bah c. 1907 C.E.



*Figure 9: The Ka 'bah c. 2010 C.E.*

## Background

The immediate area surrounding the Ka'bah where people pray is considered a mosque and now has a building surrounding it, with the Ka'bah in the center in an open area. This entire area is known as the Sacred Mosque [al-masjid al-ḥarām] due to its special status.

## Praying in the Mosque

It is recommended to take a bath before entering Makkah, out of respect for the city, but due to high speed travel this bath can be performed from your last convenient point of departure. It is also recommended to go straight to the mosque, but nowadays you may have to take care of your belongings first and check in to your residence, unless someone else is handling that for you.

Remember that one prayer in the Sacred Mosque [al-

masjid al-ḥarām] is likened to the reward of a hundred thousand prayers elsewhere.

## Tips

Keep your sandals in a bag with you at all times. Never leave them in any of the shoe racks because they may easily be taken by someone else.

## Questions

Can menstruating women enter the Sacred Mosque [al-masjid al-ḥarām]?

*This mosque is no different than other mosques in that women should not enter while they are in a state of menstruation or lochia.*

Is it true that supplications are accepted when you first see the Ka‘bah?

*No, there is no strong evidence for that.*

Is there a special supplication to be made when looking at the Ka‘bah?

*Any supplication can be made and there is nothing that is recommended in particular.*

## Ṭawāf Qudūm/Taḥiyyah





Figure 10: Map of the Sacred Mosque [al-Masjid al-Ḥarām]

## Background

Ṭawāf means to walk around the Ka‘bah and constitutes a form of worship like prayer. The same way that prayer consists of a number of units, there are seven circuits to be made during ṭawāf. By circling the building, it signifies that Allah is the center point of a Muslim’s life, since the Ka‘bah remains in the center of a person’s movement. This act is somewhat akin to the prostration during prayer which signifies humility and obedience to Allah.

## Prerequisites

Ṭawāf is similar to prayer and therefore has the following prerequisites:

- Be in a state of purity by performing wuḍū or taking a bath [if needed]
- Make sure your clothes and body are free of impurities. This is highly recommended but



will not invalidate the ṭawāf if violated.

- Make sure your body is covered properly. A male must cover what is between the navel and knees[12] while a woman must cover her entire body except the face, hands, and feet. If a small area is uncovered during ṭawāf, it should be recovered when detected. However, if a large area is uncovered, the ṭawāf must be restarted.

Like prayer, anyone in need of a bath [ghusl] or women who are menstruating or in lochia will not perform ṭawāf.

## Purpose of Ṭawāf

### Qudūm/Taḥiyyah

The ṭawāf qudūm/taḥiyyah is the first act of worship

upon visiting the Ka‘bah [hence the meaning qudūm: arrival, taḥiyyah: greeting]. If a woman’s period ends before she leaves Makkah for Minā on the 8<sup>th</sup> of Dhul Ḥijjah then she should perform the ṭawāf qudūm/taḥiyyah, otherwise she will skip it since it is not a requirement of Ḥajj.

## How to Perform Ṭawāf



*Figure 11: The Black Stone [al-Hajar al-Aswad]*

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The Black Stone [al-Hajar al-Aswad] is a marker which is built into the corner of the Ka'bah and signifies where the ṭawāf begins. It was placed there by Prophet Ibrāhīm when he was constructing the building. It is special because he was not able to find a stone to use as a marker so Allah sent him this stone to use. The original stone has since been damaged and broken into pieces, and was even stolen for twenty two years by the Qarmatians [from 317-339 A.H.]. Now, the remaining pieces have been combined together in a larger structure.



Figure 12: The Yemeni Corner [Rukn Yamānī]

The Yemeni Corner [Rukn Yamānī] is the corner of the Ka'bah towards Yemen in the south. The Prophet used to touch this corner whenever he walked around it. The reason he did so is because this is the section that was originally preserved from the Ka'bah during his time, whereas most of the building had been rebuilt.

After arriving at the Ka'bah, stop reciting the Chant of

Response [talbiyah] and prepare to start the ṭawāf of the Ka'bah.

- [Men] Adjust your iḥrām clothing so your right shoulder is uncovered [iḍṭibā'] and the other end of the top garment is thrown over the left shoulder. The Prophet Muhammad did this when he visited the Ka'bah after having migrated to Madīnah because there was a rumor that the Muslims had become weak due to the illnesses in Madīnah at the time. He wanted to show them that the Muslims were still strong and hence this tradition continues until today, even though the original cause does not exist anymore.
- Stand on the line parallel to the Black Stone [al-ḥajar al-aswad], which is the marker for

starting the ṭawāf. It is very rare that anyone can get close enough to the Black Stone to kiss or touch it for ṭawāf due to crowding nowadays.

- Face the Ka‘bah and either kiss the Black Stone [if possible], touch it [if possible], or gesture towards it with your right hand. Say ‘Allāhu Akbar’ [‘God is the greatest’]. This begins the ṭawāf, and is similar to raising your hands when beginning prayer.
- Walk around the Ka‘bah in a counter-clockwise motion, keeping the building to your left
- It is recommended that men increase their speed during the first three rounds [called ‘ramal’]. This is a symbolic jog in order to

show strength, and was done by the Prophet Muhammad for the same reason he uncovered his right shoulder.

- While circling the Ka‘bah, supplicate to Allah [du‘ā’], remember Him [dhikr] and recite Qur’an. There is nothing specified to be said while making ṭawāf [with one exception], so see the Appendix on suggested supplications and remembrances.
- The Yemeni Corner [Rukn Yamani] is a section of the Ka‘bah that the Prophet used to touch whenever he walked around it, so it is recommended to do so if you can get close enough, otherwise do not gesture towards it. The reason he did so is because this is the section that was originally preserved from the Ka‘bah during his time, whereas most of



the building had been renovated from the original structure that Prophet Ibrāhīm had made. It is recommended when crossing this corner to recite the following supplication:

- رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي  
الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ
- rabbanā ātinā fid-dunyā ḥasanah wa fil-  
ākhirati ḥasanah wa qinā ‘adhāban-nār
- “Our Lord, give us good in this life, in  
the next life, and save us from the  
punishment of the Fire”
- Once you finish a circuit and arrive parallel  
to the black stone, this will count as one  
round.
- Start the next round in precisely the same

way, making sure to keep track how many rounds you have completed.

- Face the Ka‘bah and either kiss the Black Stone [if possible], touch it [if possible], or gesture towards it with your right hand. Say ‘Allāhu Akbar’ [‘God is the greatest’]. This begins the next round.
- Complete a total of seven rounds, ending up parallel to the Black Stone.
- This concludes the ṭawāf. Men should recover their right shoulder as before.

## Tips

- When it is very crowded, each round can take about half an hour to complete, so be mentally and physically prepared for that.
- Make sure to use a counting device to keep

track of how many rounds you have performed.

- Try to make ṭawāf far enough from the Ka‘bah where it is not too crowded in order to avoid injury to yourself or others. If it is too crowded on the ground floor, you may perform it on an upper level.
- Don’t try to get near the Black Stone during Ḥajj time since you will either harm yourself or someone else due to overcrowding. There is no sense doing something that is prohibited [harming others/yourself] in order to achieve something that is only a minor recommendation.
- Forgive people who accidentally/ignorantly push you. It may be annoying, but remind yourself that you are here to worship Allah,

not stress over the problems in the global Muslim community.

## Questions

Should the prayer for greeting the mosque [ṭaḥiyyatul masjid] be performed in the Sacred Mosque?

*If you immediately begin to perform ṭawāf then no, because performing ṭawāf substitutes for prayer in that regard.*

Is it allowed to walk through the ḥaṭīm area when performing ṭawāf?

*No, because that area is considered to be part of the Ka‘bah and if you were to walk through it, you have not walked around the Ka‘bah and would therefore have to repeat that round.*

If someone gets tired during ṭawāf, can they take a

break?

*Yes, that is allowed and they will continue from where they left off.*

Is it allowed to talk to other people or use a cell phone?

*Technically, yes, but the primary purpose of the ṭawāf is to worship Allah, so only do so when needed.*

If someone loses their wuḍū' while performing ṭawāf, what should they do?

*They should leave, perform wuḍū', and then continue from where they left off.*

How can someone speed up [ramal] during the first three rounds of ṭawāf if it is so crowded?

*If it is crowded, you will not be able to do this since other people will be walking slowly, therefore, try to*

*symbolize the jog as much as possible whenever you find an opening or just move your arms to symbolize a power walk.*

If someone doesn't remember how many rounds they have performed, what do they do?

*When someone doubts whether they had performed three, four, or five rounds, they should assume the lowest number and continue from there, since that is what they are certain about.*

Should a person supplicate, remember Allah, and recite Qur'an out loud during ṭawāf?

*They have the option to either say these things quietly or loud enough so they can hear themselves, but they should not raise their voice so much that it disturbs people around them.*

Is it recommended to gesture or throw a flying kiss

towards the Black Stone in case you get near it?

*No, the Companions of the Prophet gestured their hand towards it if they couldn't get close enough and that is what should be followed.*

Can someone wear sandals or shoes during ṭawāf?

*When men are performing ṭawāf in the state of iḥrām, they will not be allowed to cover their feet anyways. However, women [or men who are performing ṭawāf without being in iḥrām] may technically wear socks or shoes. However, it is important to not make the area dirty, so only wear footing which is very clean.*

If someone needs to stop performing ṭawāf due to congregational prayer, what should they do?

*They should stop, pray, and then continue their ṭawāf from where they were.*

## After Ṭawāf



Figure 13: The Station of Abraham [Maqām Ibrāhīm]

After ṭawāf, it is recommended to pray two units, preferably behind the Station of Ibrāhīm [maqām Ibrāhīm]. This is a stone which Prophet Ibrāhīm used to stand on while building the Ka‘bah. It used to be directly next to the Ka‘bah but was moved back a little bit so that



people would not run into it when performing ṭawāf. It is said that his footprints were left on the stone.

Remember to always face the Ka'bah when praying. It is not necessary to pray directly behind the Station of Ibrāhīm, so you can be in line with it from a distance. If it is very crowded and inconvenient to do so, you may pray these two recommended units anywhere in the Sacred Mosque. . It is also recommended to recite sūrah al-kāfirūn [109] in the first unit and sūrah al-ikhhlāṣ [112] in the second.

## Tips

Don't try to pray directly behind the Station of Ibrāhīm monument during Ḥajj time since you will either harm yourself or someone else due to overcrowding.

## Walking [Sa'y] between

## Ṣafā and Marwah Background

When Prophet Ibrāhīm [Abraham] left his wife Ḥājar [Hagar] and son Ismā'īl [Ishamel] in the barren valley of Makkah, they soon ran out of food. She ascended a nearby hill called Ṣafā and searched for help, but no one was to be found. She then walked to another hill across the way called Marwah. She climbed it, looking for help, but no one was to be found. She kept pacing back and forth, between the two hills, seven times until she finally noticed that a well had sprung up. This is the well of Zamzam and was a gift from Allah for putting her trust in Allah.

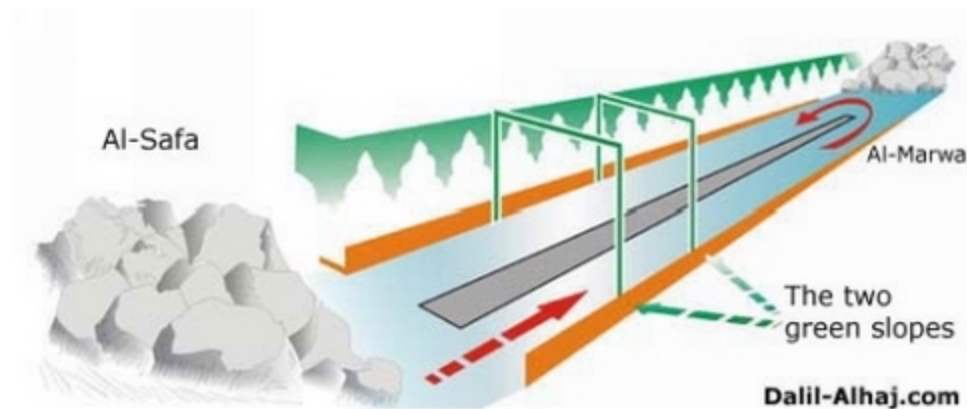


Figure 14: Diagram of Şafā and Marwah



Figure 15: The Hallway between Şafā and Marwah

## Prerequisites

There are no required prerequisites for sa'y, although it is recommended to be in a state of wuḍū'. Women who are in their menstrual or lochia period are recommended

to only perform sa'y if they just performed ṭawāf and then their period began, so that both acts are performed back-to-back.

## How to Walk [Sa'y] between Ṣafā and Marwah

Those who chose to perform Ḥajj only [ifrād] or combine Ḥajj and 'Umrah together [qirān] are advised not to perform this walk [sa'y] right now, so they can skip this section.

Go to Ṣafā hill

- Ascend Ṣafā, face the Ka'bah, and say 'Allāhu Akbar' ['God is the greatest']. There is no need to climb all the way to the top of the hill, ascending it partially will suffice.
- Raise your hands and supplicate to Allah

[see Appendix for recommendations].

- Walk from Ṣafa to Marwah while supplicating to Allah [du'ā'], remembering Him [dhikr] and reciting Qur'an. There is nothing specified to be said while walking, so see the Appendix on suggested supplications and remembrances.
- It is recommended to run or jog between the two green columns that are marked in the walking area. Ḥājar had left her son Ismā'īl on the ground to make her mission to find help easier. When she was in the valley between the two hills she was not able to see her son, so she ran through that area and then continued walking at a normal pace when she was able to see him again. It is commendable to imitate her act.

- Ascend Marwah, face the Ka‘bah, and supplicate to Allah as before.
- This will count as one trip.
- Descend Marwah and walk back to Şafā, doing the same thing as before.
- Complete seven trips, ending up at Marwah. Supplicate to Allah as before. The Walking [sa‘y] is complete.

## Tips

The two hills of Şafā and Marwah are about 980 feet apart, so seven trips will equal about 1.3mi [2.1km] of distance. Be physically and mentally prepared for that.

Be cautious when ascending and descending hills as it can be dangerous when there is a crowd.

If the ground floor is too crowded with people, you

can perform the Walking [sa‘y] from the upper levels as well, since it is a symbolic action.

## Questions

Should the right shoulder be uncovered when walking between Şafā and Marwah?

*No, that is only for ṭawāf.*

If a person is very tired after performing ṭawāf, can they leave and rest before performing the Walking [sa‘y]?

*Yes, there would be no harm in that.*

If someone needs to stop performing the Walking [sa‘y] due to congregational prayer, what should they do?

*They should stop, pray, and then continue from where they were.*

If someone gets tired during the Walking [sa‘y], can they take a break?



*Yes, that is allowed and they will continue from where they left off.*

Is it allowed to talk to other people or use a cell phone?

*Technically, yes, but the primary purpose is to worship Allah, so only do that when needed.*

## Release from Ihrām

For those who chose to merge ‘Umrah into Ḥajj [tamattu’], they will now be released from the state of ihrām by shaving/trimming their hair. Those who chose to combine ‘Umrah and Ḥajj [qirān] or to perform Ḥajj only [ifrād], they will skip this step and remain in the state of ihrām until later.

Men must now shave or trim their hair in order to be released from ihrām, which is similar to concluding the

prayer with saying salām. Shaving the hair off is normally preferred, but they may also shorten their hair instead by trimming at least about a fingertip length from all over the head. If they were to shave their head and it would not likely grow back very much until the 8<sup>th</sup> of Dhul Ḥijjah, it is better for them to trim instead of shave, since they will do this again in a few days. Women must not shave their head but shorten their hair by trimming.

The ‘Umrah is now complete and the person is released from the state of ihrām. They may now change their clothes and apply some fragrance.

## Tips

Do not cut your hair inside the mosque because it will dirty the area.

There are barbers nearby right outside when you

leave Marwah.

## Questions

Is it fine to just cut a few strands of hair from different places of the head?

*No, at least one-fourth of the head must be trimmed in order for it to be counted as having shaved/trimmed your 'head'.*

## Day One - 8<sup>th</sup> of Dhul Ḥijjah Overview

You will travel to Minā in the state of iḥrām and spend the whole day and night there.

## Enter the State of Iḥrām

If you chose to combine 'Umrah and Ḥajj [qirān] or to perform Ḥajj only [ifrād], you will already be in the state of iḥrām so you can skip this step.

Sometime after sunrise, enter into the state of iḥrām [refer back to the section on 'Entering the State of Iḥrām'].

## Tips

You will be in the state of iḥrām for about forty eight hours so be mentally prepared.

It might help to keep a second pair of iḥrām clothing with you in case it gets dirty or soiled.

## Staying at Minā Background

Minā is a region in Makkah where Prophet Ibrāhīm went to fulfill the command by Allah to sacrifice his son

Ismā‘īl. In this area there are three markers which indicate the locations where Satan [Shayṭān] tried to tempt him to disobey Allah, but he refused and pelted him with rocks instead. There is also a mosque called Masjid al-Khayf near the markers where the Prophet Muhammad prayed with his Companions.

## Travel to Mina

While in the state of iḥrām, travel to Minā either by walking or taking transportation. It is recommended to arrive there before high-noon.

Stay the entire day at Minā while shortening your 4 unit prayers to two units. This shortening will occur at Minā throughout the Ḥajj and is not limited to this day only. It is recommended to pray the witr prayer after ‘ishā’ as well, but the other recommended prayers may be skipped.

## Tips

Ensure you are within the proper boundaries of Minā. There are signposts that some people overlook.

It may take up to five hours or more to reach Minā due to traffic congestion, so be mentally and physically prepared.

## Day Two - 9<sup>th</sup> of Dhul Ḥijjah

### Overview

You will leave Minā in the morning and stay at ‘Arafah until sunset. Then you will travel to Muzdalifah and spend the night there.

## Attending ‘Arafah/ ‘Arafāt

### Background

The plain of ‘Arafah is outside of Makkah. This is the area where the Prophet Muhammad delivered his famous Farewell Sermon in front of over a hundred thousand believers. There is a mosque here called Masjid an-Namirah which was where the Prophet had delivered his sermon from. There is also a mountain nicknamed the Mountain of Mercy [Jabal ar-Rahmah] because the mercy of Allah descends on the people praying and asking for forgiveness in this entire area of ‘Arafah.

## The Plain of ‘Arafah

After praying fajr at Minā, leave for ‘Arafah either by walking or taking transportation. Try to arrive at ‘Arafah by zuhr time. You must arrive before sunset and stay at least a few moments after sunset.

At ‘Arafah, shorten [to 2 units] and combine zuhr and ‘asr prayers by praying them back-to-back during the

normal timing for zuhr. If you arrive late, then shorten and combine them during ‘asr time. Only one Call to Prayer [adhān] should be made for both prayers. The purpose of combining these prayers is so that you can focus entirely on supplicating to Allah while you are here at ‘Arafah. This is considered to be the most important part of Hajj.

At ‘Arafah you should remember Allah [dhikr] and supplicate to Him [du‘ā’]. It is especially recommended to ask for forgiveness for all your sins at ‘Arafah. Also, remember to say the Chant of Response [talbiyah] every once in a while. It is preferable to stand, raise your hands, and face the qiblah [the direction of the Ka‘bah] when supplicating. It is fine to lower your hands or sit when you need a break.

Continue this way until sunset. If you are able to



spend some time near or on the Mountain of Mercy [Jabal ar-Raḥmah], then it is recommended to do so. However, if you fear getting lost or it is very crowded, there is no need to.

## Tips

It may take up to ten hours or more to reach ‘Arafah due to traffic congestion, so be mentally and physically prepared.

Make sure to depart from Minā early because if you arrive in ‘Arafah very late, you might invalidate the entire Ḥajj.

Make sure to not waste time socializing since this is the most important part of Ḥajj and where supplications are answered.

## Questions

XXXXXXXXXX

## Resting at Muzdalifah

### Background

Muzdalifah is a region where the Prophet Muhammad stopped to rest on his way back from ‘Arafah to Minā.

## Rest at Muzdalifah

Leave ‘Arafah after sunset, without praying maghrib, and travel to Muzdalifah. Once you arrive, pray maghrib and ‘ishā’ shortened and combined during the time for ‘ishā’. If you arrive early, delay your prayers until the time for ‘ishā’ comes in, but if your arrival will be delayed past midnight, then combine the prayers wherever you may be.

Find a place to sleep and get some rest.

## Questions

If someone finds great difficulty in staying at Muzdalifah, can they go straight back to Minā to their tent?

*Yes, people who are old, weak, or ill may leave Muzdalifah early after staying briefly at night. If someone is taking care of one of these excused people, they may also leave with them. However, people who are in good health are not allowed to take this exception and will have to sacrifice an additional animal as a penalty if they do so.*

## Day Three - 10<sup>th</sup> of Dhul Hijjah

### Overview

You will leave Muzdalifah and return to Minā. There,

you will throw seven pebbles, offer an animal sacrifice, and shave your head. Many people will also go to the Ka'bah and perform a ṭawāf.

## Leaving Muzdalifah

Pray fajr at Muzdalifah. Remember Allah and supplicate to Him until sunrise.

If convenient, collect seven or forty nine small pebbles [around the size of a chickpea] from Muzdalifah which you will use at Minā. Muzdalifah has a lot of pebbles, but if you prefer, you can collect them from Minā as well, or any other location that is convenient.

Travel back to Minā after sunrise.

## Questions

Is it recommended to wash the pebbles you collect so they are clean?

*There is no need to do that unless you suspect that they may have some impurities on them.*

What type of pebbles should be picked up?

*Any pebble that is from the makeup of the earth's surface will suffice.*

## **First Stoning at Minā**



*Figure 16: Stoning Marker [Jamrah] c. 1990 C.E.*





*Figure 17: The Three Stoning Markers [Jamarāt] c. 2014 C.E.*

Go to the large Stoning Marker [al-Jamrah al-Kubrā], which is the one closest to the direction of the Ka‘bah. All three markers have recently been renovated and are large walls. It is recommended to do this sometime between sunrise and noon, however, it is fine to delay it later in the

day, as long as it is done before sunset. If there is a massive crowd or there is some other excuse, then it is fine to perform it in the night, as long as it is before dawn [this is disliked without a legitimate excuse].

Stop reciting the Chant of Response [talbiyah] once you arrive near the Stoning Marker. Throw seven pebbles at the wall with your right hand. Say ‘Allāhu Akbar’ before throwing each one, and throw them consecutively. There is no need to throw very hard since this is a symbolic gesture. People who are weak or ill may give their pebbles to someone else to throw on their behalf.

## Tips

If it is crowded, you may throw from the upper levels, since this is only a symbolic gesture.

Be careful not to miss when throwing because you might hit someone in the head.



## Questions

If someone throws two pebbles at once, will it count as one or two?

*It will count as one throw and they will have to throw an extra pebble.*

Can the weak and ill who left Muzdalifah early throw their pebbles before sunrise to avoid the crowds?

No, because there is no urgent need to do so anymore since the renovation and expansion of the area.

## Sacrificing an Animal

For those who chose to merge ‘Umrah into Ḥajj [tamattu‘] or combine ‘Umrah and Ḥajj [qirān], they must offer an animal sacrifice as a way of thanking Allah for allowing them to combine two acts of worship together. Those who performed Ḥajj only [ifrād] are not required to

do so, but may do it as a voluntary act.

The animal that is offered must be one goat, sheep, or lamb. Alternatively, seven people can share in sacrificing one cow or camel, since they are much larger animals. After sacrificing the animal, you may eat up to one-third of the meat, offer up to one-third as a gift, and distribute the rest to the poor. Due to the vast amount of people attending Ḥajj, a slaughtering company handles the sacrifice for people who pay them to do so.

## Shaving Head

Once the sacrifice is complete, you will now be mostly released from the state of iḥrām by shaving/trimming your hair. Remember that shaving the hair off is normally preferred for men, but they may also shorten their hair instead, as women will do.

The person is now partially released from the state of iḥrām and all restrictions are lifted except intercourse. They may now change their clothes and apply some fragrance.

## Questions

How can I know when my animal has been sacrificed? What if they slaughter it after several days, must I remain in the state of iḥrām?

*Since there is no way to verify if it has been done, it should be assumed that it was done in the morning on the 10<sup>th</sup> of Dhul Ḥijjah since that is when they begin slaughtering animals. There are millions of animals being slaughtered and due to the excessive difficulty this places on the slaughterhouses, you don't have to wait to exit the state of iḥrām until several days later.*

## Ṭawāf Ifāḍah/Ziyārah

Go to Makkah to perform a ṭawāf of the Ka'bah. This ṭawāf may be performed anytime from fajr on the 10<sup>th</sup> of Dhul Ḥijjah until the 13<sup>th</sup> of Dhul Ḥijjah.

Perform ṭawāf precisely as was done before, with the exception that you will not be wearing iḥrām clothing and therefore will not uncover your right shoulder [iḍtibā'] and you will not speed up your pace [ramal].

## Tips

It is recommended to perform this ṭawāf either at night or a day or two later so that there is less crowding.

## Questions

How can a menstruating woman or one with lochia perform this ṭawāf, since it is a very important part of Ḥajj?

If a woman has her period during this time, she must wait in Makkah until it ends and then perform this ṭawāf ifādah/ziyārah. However, if her period does not end before she must leave Makkah [due to her group traveling, not being able to change her ticket, etc.] then it is fine for her to perform this ṭawāf right before leaving Makkah, even during her period, as an exception to the rule. Some sisters might opt to take medicine which bypasses her period for one month. This is relatively safe and any blood she sees during that time is abnormal blood, not menstrual blood.

## Walking [Sa'y] between Ṣafā and Marwah

After ṭawāf, walk [sa'y] between Ṣafā and Marwah as before. Those who chose to perform Ḥajj only [ifrād] or 'Umrah and Ḥajj combined [qirān] are exempted from this

if they performed it previously with the ṭawāf qudūm.

Once this is done, you are now completely released from ihram and intercourse is allowed as well.

## Staying at Minā

Return back to Minā. Spend the night there, making sure to at least be in Minā from midnight to sunrise.

## Day Four - 11<sup>th</sup> of Dhul

### Ḥijjah

## Stoning the Three Markers [Jamarāt]

If you don't already have them, collect twenty one pebbles from anywhere. Head towards the three Stoning

Markers [jamarāt] between zuhr and sunset. It is allowed to delay this until fajr of the next day if needed.

Starting with the small Stoning Marker [al-jamrah aṣ-ṣuḡhrā], throw seven pebbles like before. Move back to a less crowded area, face the direction of prayer [qiblah], and supplicate [du‘ā’] to Allah.

Then proceed to the medium Stoning Marker [al-jamrah al-wuṣṭā] and do the same.

Finally, proceed to the large Stoning Marker [al-jamrah al-kubrā] and do the same, but do not supplicate.

## Staying at Minā

Spend the night at Minā, making sure to at least be here from midnight to sunrise.

## Day Five - 12<sup>th</sup> of Dhul

## Hijjah

Repeat the stoning as you did the previous day. Before sunset, decide whether you want to remain in Minā another day or return to Makkah. If you plan on leaving, which is optional, you must do so before maghrib, otherwise you are required to spend another day in Minā.

## Day Six [Optional] - 13<sup>th</sup> of Dhul Hijjah

If you chose to remain in Minā, repeat the stoning as you did the previous day. Then return to Makkah.

## Farewell Ṭawāf [Wadā‘ /Ṣadr]



Many people will choose to stay in Makkah for a while before returning back home. You may stay for as long as you like, but right before you leave Makkah, you must perform a ṭawāf, similar to the ṭawāf ifāḍah/ziyārah since you will be in your normal clothes. This should be the last thing you do, within your reasonable control, before leaving the city.

This completes your Ḥajj journey. Make the intention to change your life and never disobey Allah again.

## Questions

If you are with a group and some people are delayed after you have performed your final ṭawāf, do you need to perform it again?

*No, since timing what other people might do is beyond your control. You may do other things while*

*waiting for your group such as shopping, eating, etc.*

Is it required to check out of your hotel before performing the final ṭawāf?

*If there is difficulty in doing so, because you have no place to keep your luggage for example, then it is fine to check out afterwards.*

What should a women do during her period if she is planning on leaving Makkah?

*Women in their period are excused from performing this final ṭawāf, so they can skip it.*

Is it allowed to delay the ṭawāf ifāḍah/ziyārah until just before you leave Makkah, so that you consider this your farewell ṭawāf as well?

*Technically this is allowed but disliked, since it is a stratagem to do less than was originally required.*

If someone leaves Makkah for Madīnah and then plans to return soon, should a farewell ṭawāf be made?

*No, since the person is not leaving for their home. This is similar to a person traveling to the outskirts of Makkah, for some reason, and then returning back.*

## Mistakes and Penalties

There are times when a person might make a mistake in some parts of Ḥajj for one reason or another. Some mistakes may invalidate the entire Ḥajj, others would require an animal sacrifice or giving charity as a penalty, while others would not affect the validity of the Ḥajj. An animal sacrifice consists of slaughtering a sheep, goat, or lamb in Makkah while charity consists of giving away at least six meals to the poor.

These are among the common mistakes that are made

along with explanations of what must be done:

- Violating Iḥrām Regulations: whether intentionally, with an excuse, or accidentally
- If you cross the mīqāt boundaries without assuming iḥrām, and had the intention to go to Makkah, then:
  - You should return back to the mīqāt boundary and assume iḥrām.
  - If you do not return back, assume iḥrām from wherever you are and you must offer a penalty sacrifice.
- If you apply any scent to your body or clothes
  - Where it affects one whole area of the body like the hand or the head, you must offer a penalty sacrifice.

- If you applied such a small amount that it affects less than that area, you must give some charity.
- If you cover your head, face, or feet
  - For an entire day, you must offer a penalty sacrifice.
    - If you covered for less than that time, you must give some charity.
  - Covering only a small portion of the head or face will require some charity.
- If you shave or trim
  - A large area like 1/4<sup>th</sup> of your head, one underarm, etc., you must offer a penalty sacrifice.
  - If you shaved or trimmed less than

- that, you must give some charity
- If you cut your nails
  - You must offer a penalty sacrifice.
  - If you cut less than five nails, you must give some charity for each nail cut.
- If you have intercourse
  - Prior to staying at 'Arafah, you must offer a penalty sacrifice and your Hajj will be invalidated, although you must complete this one as well. You must perform another Hajj the following year.
  - If after staying at 'Arafah, both partners must each offer a penalty sacrifice.
- Making a mistake at 'Arafah:

- If you do not stay at 'Arafah on the 9<sup>th</sup> of Dhul Ḥijjah, your Ḥajj will be invalid, you must offer a penalty sacrifice, and perform Ḥajj again the following year.
- If you leave 'Arafah before sunset, you must offer a penalty sacrifice.
- If you arrive in 'Arafah after sunset but before fajr of the following day, you must offer a penalty sacrifice.
- Making a mistake at Muzdalifah:
  - If you leave Muzdalifah before fajr without an excuse, you must offer a penalty sacrifice.
  - Those who have an excuse such as the weak and ill may leave Muzdalifah after midnight, without any penalty.
- Mistakes on the 10<sup>th</sup> of Dhul Ḥijjah:
  - If you delay the first throwing of pebbles beyond fajr time [since it would be the following day], you must offer a penalty sacrifice. It must still be performed as soon as you can.
  - If you do not perform the First Throwing, shaving the head, and sacrificing an animal in that order, you must offer a penalty sacrifice. However, if you perform the Ṭawāf Ziyārah prior to any of these, it is disliked but no penalty sacrifice is needed.
- Mistakes at Mina:
  - If you skip throwing twenty one pebbles on either the 11<sup>th</sup> or the 12<sup>th</sup>, then you must make it up before sunset of the 13<sup>th</sup> day and must offer a penalty sacrifice



for delaying it.

- If you threw less than seven pebbles at any Stoning Marker
  - If you threw four or more, it counts as most, and you will offer a charity for each pebble missed
  - If you threw less than four, it will not count and you must repeat the stoning
- Mistakes in Ṭawāf:
  - If you perform ṭawāf without wuḍū', you must offer a penalty sacrifice, unless you redo the ṭawāf again with wuḍū'.
  - If you get transport assistance while you have the capability of walking, you must offer a penalty sacrifice.
  - If you uncover more than 1/4<sup>th</sup> of a body

part that must be covered during ṭawāf, you must offer a penalty sacrifice.

- If you skip the two units of prayer after the ṭawāf, you must offer a penalty sacrifice.
- If you make at least four or more rounds, it will count as a complete ṭawāf.
- If you skip performing the Ṭawāf Ziyārah/Ifāḍah entirely, your Ḥajj will not count, and you must offer a penalty sacrifice as well.
- If you delay the Ṭawāf Ziyārah/Ifāḍah past sunset of the 13<sup>th</sup> of Dhul Ḥijjah then you must offer a penalty sacrifice.
- If you skip the Farewell Ṭawāf, you must offer a penalty sacrifice, except for

women during their period.

- Mistakes in Walking [Sa'y] between Ṣafā and Marwah
  - If you skip the sa'y, you must offer a penalty sacrifice.

If you are prevented from completing Ḥajj due to an illness or other reason, you must offer a penalty sacrifice and then be released from iḥrām.

## Tips

An animal sacrifice costs about \$140 in Makkah. You may purchase a ticket at the local bank and they will perform it for you.

## What to do in Makkah

### Worship

The Sacred Mosque [ḥaram] is similar to any other mosque with the exception that this is the only place in the world where ṭawāf can be performed. Ṭawāf can be done at any time of the day and is similar to prayers. It is essential to have wuḍū' but you can wear any clothes, as long as they are clean, just like the other prayers. Ṭawāf is slightly better than praying, so try to perform as many as you can. When you perform Ṭawāf without being in the state of iḥrām, do not speed up [ramal] during the first three rounds, otherwise it is the same as the ṭawāf performed in Ḥajj.

## Historical Sites

There are many historical sites worth visiting in the city of Makkah as well. Research in order to learn more about them.

## Questions

If there is a prayer area in your hotel where the prayer from the Sacred Mosque [al-Masjid al-Ḥarām] is being broadcast live, can you pray there and count it as being with the congregation? What if you can see the Ka'bah from this room, or your hotel room, and you can hear the imam, will it count as if you were praying in the congregation?

In order for a person to be considered as part of a congregational prayer, there must be no unnecessary gap between the imam and the follower. A necessary gap would consist of buildings, large objects, other obstructions which cannot be moved easily. People should not be lazy and must leave their hotels in order to fill in the gaps between the rows of worshippers, as much as possible.

## Visiting Madīnah

The city of the Prophet [Madīnat un-Nabī], formerly known as Yathrib, is 210 miles north of Makkah. It is a fertile area with a population of about 1.3 million people [2006]. The mosque of the Prophet [masjid an-nabī] located here is the second most important site in Islam and it is recommended to visit it, if you are able.

There is immense historical value in visiting the city as well since it is where the Qur'an was revealed for ten years. It is also where the Prophet and most of his Companions lived.

## Prophet's Mosque

When visiting the mosque of the Prophet, it is recommended to offer two units of prayer as a greeting of the mosque. The original area of the mosque built by the

Prophet is known as the rawḍah area and is recognized by having a different colored carpet. The Prophet said about this area: “Between my house and my pulpit is a part of Paradise.”[13] Therefore, it is recommended to try to pray at least once in this area, if it is not too crowded. The Prophet said, “Any prayer in my mosque is better than one thousand prayers in any other mosque, except for the Sacred Mosque [in Makkah].”[14] Therefore, it is recommended to pray in this mosque as much as possible when in Madīnah.

The Prophet was buried in his house which was adjacent to the mosque. After the necessary expansion of the mosque by Walid I [d. 715], his grave was included in the structure of the mosque itself. It is recommended to pass by the Prophet’s grave and greet him by saying “as-salāmu ‘alaykum yā rasūl Allāh” [“peace be upon you,

Messenger of Allah”]. Buried next to him are Abu Bakr and ‘Umar and it is recommended to greet them as well. It is also recommended to supplicate to Allah while passing by, but make sure to face the direction of prayer [qiblah] and only direct your supplication towards Allah.

## Tips

Remember not to exaggerate in your love of the Prophet while passing by his grave.

## Questions

Is it recommended to pray a certain number of prayers in Madīnah?

*No. The commonly held view that one should pray forty prayers here is based on weak evidence.*

Is it disrespectful to turn your back to the Prophet’s



grave?

No, there is no basis for that.

## Historical Sites

There are many historical sites worth visiting in the city of Madīnah as well. Research in order to learn more about them.

## Appendix: The Standard Ḥajj Schedule

Day	Actions
Before Makkah	Assume Ihṛām
Arriving in Makkah	Ṭawāf & Sa'y*
8 <sup>th</sup> of Dhul Ḥijjah	Stay at Minā
9 <sup>th</sup> of Dhul Ḥijjah	Stay at 'Arafah Sleep in Muzdalifah

10 <sup>th</sup> of Dhul Ḥijjah	Stone one Marker at Minā Offer a sacrifice Shave head Exit Ihṛām [partially] Visitation Ṭawāf*
11 <sup>th</sup> of Dhul Ḥijjah	Stone the three Markers at Minā
12 <sup>th</sup> of Dhul Ḥijjah	Stone the three Markers at Minā
13 <sup>th</sup> of Dhul Ḥijjah [Optional]	Stone the three Markers at Minā*
Before Leaving Makkah	Farewell Ṭawāf

## Appendix: Selected Supplications [du'ā'] and

## Remembrances [dhikr]

Supplication is an essential practice in the life of a Muslim. Be persistent in asking and never lose hope. Know that Allah answers all prayers, in some way, shape, or form.

All supplications outside of prayer may be made in any language. The best supplication is what is said with humility and sincerity, rather than merely parroting a memorized formula with little concentration. It is recommended to always raise your hands like a beggar when asking Allah for something in order to exhibit more humility, except during ṭawāf, prayer, or sa'y since it would distract from the motions of those acts.

## Appendix: The Funeral

## Prayer

It is recommended to learn how to perform the funeral prayer since many of them are offered in Makkah and Madīnah.

## Appendix: Differences of Opinion

It is important to remember that Muslims scholars have different opinions in certain practices of Islam, and Ḥajj is no exception. For example, prominent Muslim scholars since the time of the Companions of the Prophet have different opinions concerning the following:

- Are there supposed to be two calls to initiate prayer [iqāmah] or one when in Muzdalifah
- Which of the three types of Ḥajj has greater

reward: combining Ḥajj and ‘Umrah together [qirān], performing Ḥajj separately [ifrād], or merging ‘Umrah into Ḥajj [tamattu’]

- Is it recommended to leave Muzdalifah before or after sunrise

It is from Allah’s wisdom and mercy that he allowed scholars to hold differences of opinion. The following incidents demonstrate Islam’s stance on differences in understanding what Allah and His Messenger really intended:

- A group of Muslims were on a journey together when, all of a sudden, a piece of rock fell from a mountain and hit one of them in the head. The man was badly injured so he bandaged his wound and they

continued on their journey. The next morning, he discovered that he had a wet dream at night and now needed to take a bath before prayer. The man asked his fellow Muslims whether there was any exception to the rule for him since he was injured. They replied in the negative and insisted that he must take a bath and wash his head. When the man removed his bandage and poured water over his head, he fell down and died. After returning from their journey they told the Prophet what had happened. He was furious, and responded, “They killed him! Allah might kill them! If they don’t know, why don’t they ask? Asking is the cure for ignorance.” Then he explained to them that the man didn’t have to wash his head

because of his injury.[\[15\]](#)

- The Prophet ordered his companions to set out for a military expedition and instructed them, “Do not pray the ‘Asr prayer until you reach Banū Qurayzah [a village near Madīnah].” A group of them were delayed on the way and the time for the ‘Asr prayer was almost finished. Some of them decided not to pray until they arrived, taking the Prophet’s words literally. Others from the group insisted: “We will pray. The Prophet didn’t mean that we should skip the prayer.” After they arrived, they informed the Prophet what had happened, and he didn’t criticize either of them for what they did.[\[16\]](#)

These two incidents demonstrate that there is room in Islam for differences of opinion within certain bounds. Sometimes a person may be blatantly wrong in one’s opinion, like the Muslims who insisted that the man wash his injured head. Another time, two different opinions may be right at the same time. In the end, there are two criteria that must be applied in order to determine whether an opinion is legitimate [i.e. accepted by Allah] or not: being sincere in attempting to arrive at what Allah and His Messenger intended and having a solid grounding in knowledge to interpret the sources correctly.

People deal with scholarly differences of opinion during Ḥajj in various ways. One extreme is for a person to assume that his own opinion is the only valid one and he thus tries to correct others whenever they do something different. Another equally extreme view is that of passive



relativism where a person does not care whether others are making mistakes or not. The first approach fails to take into consideration that there may be two equally valid [i.e. in the sight of Allah] scholarly opinions on an issue while the second approach fails to care that a Muslim is making a mistake in an act of worship.

It is highly recommended for an ordinary Muslim to either follow what is in this book or rely on their Ḥajj leader [who should be trained in Islamic Law]. Then, if you see someone doing something contrary to what you have learned, you should investigate why that person is doing so. If it is determined that they are doing so out of ignorance, then you must correct that person. However, if it is determined that they are doing so because they learned a different opinion from a legitimate Muslim scholar or book[17], then you should not correct them and

be content that you have learned something new [i.e. that there is another scholarly opinion on this issue].

## Appendix: Avoiding Difficulties

One principle that applies to all issues in Islamic law is that difficulty necessitates ease. This axiom means that whenever a person faces a very difficult circumstance, there is usually an exception to the rule. For example, one who has difficulty standing for prayer may sit or lie down instead.

Several common exceptions to the rule regarding Ḥajj have already been mentioned in this book. However, it is important to note that when a person, or group, is faced with difficulty when trying to follow the guidance of Islam, there may be an exception to the rule to ease that

difficulty. The best course of action is to ask a scholar specialized in the field of Islamic law whether or not an exception may apply. Never attempt to make exceptions yourself unless you are properly trained in the subject. This is because only an expert would know exactly how the exception should be made. For example, a person who is injured might know that they don't have to perform all the actions of prayer, but does it mean that the prayer should be skipped, delayed, or performed in a different way? That question is not something that the untrained individual can figure out on their own.

Also keep in mind that there are certain difficulties associated with Ḥajj that are a result of the changed circumstances of the times in which we live. For example, it is customary for people to travel using modern vehicles rather than riding on animals as was done in the past. This

technological evolution, coupled with the massive increase in the number of people performing Ḥajj nowadays, results in traffic jams. It is important to realize that not every recommended act may be performed at its due time because of the modified circumstances. For example, it may be difficult to:

- Arrive at certain locations on time due to heavy traffic on the roads
- Jog during first three rounds around the Ka'bah due to overcrowding
- Bathe right before entering Makkah since most people will be in a car or on an airplane
- Perform ṭawāf on the 10<sup>th</sup> of Dhul Ḥijjah because of overcrowding

Such actions are recommended under normal circumstances but there is no need to put yourself, or your

group, in difficult to achieve these actions. The status of their recommended nature may have changed due to the modified circumstances people find themselves in today. Remember that Allah knows your inner intentions and that you would have performed every act at its recommended time had the circumstances been normal. It is hoped that you will be rewarded for your intention, since these circumstances were beyond your control.

## Appendix: Misc Tips

- Beware of beggars who go around lying that they have been pickpocketed and lost their money, or that they lost their tickets and passports and need help getting home. 99.999% of these people are frauds. It is not

a sign of piety to be generous to thieves and liars. Go ahead and offer to feed anyone who is asking for feed, but don't give out money except through proper charitable organizations that can distinguish between legitimate poor people and fakes.

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[1] See Qur'ān 2:127-128, 3:96-97, 22:27-30

[2] See Qur'ān 22:28

[3] Bukhārī #1521, 2:133. Also see Qur'ān 2:197.

[4] Ibn Mājah #1690, 1:539, graded ḥasan ṣaḥīḥ  
[authentic] by Shaykh Albānī

[5] Ali Shariati, *Hajj: Reflection on Its Rituals*, 27.

[6] Malcolm X with the assistance of Alex Haley, *The Autobiography of Malcolm X*, 371.

[7] See Qur'ān 2:197

[8] See Qur'ān 3:97

[9] The exact time when this happens is only known to Allah. However, we must approximate when this occurs for legal reasons to distinguish between a child and an adult, hence the following criteria specified in Islamic law.

[10] This is calculated in lunar years according to Islamic law.

[11] See Bukhārī & Muslim

[12] Whether or not the knees and navel must be covered is a matter of dispute between Muslim scholars. If it is easy to do so it is always better to cover them.

[13] Bukhārī and Muslim

[14] Tirmidhī

[15] Abū Dāwūd, *al-Sunan*, 1:93, #336.

[16] Al-Bukhārī, *al-Ṣaḥīḥ*, 2:15, #946.

[17] Defining exactly who is a Muslim scholar is beyond the scope of this book. The general rule is to always give people who have some credentials the benefit of the doubt.